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Language Name: Asuravani

Transliteration: Asuravani

Aksara Jawa: ꦱꦸꦫꦩꦤꦶ

This name is inspired by Avestan roots: "Asura" (referring to the divine/wise beings in Zoroastrianism) + "Vani" (meaning "voice/speech" in Sanskrit, but echoing Avestan linguistic tradition). Together, "Asuravani" means "The Voice of the Divine" or "The Celestial Speech."

ASURAVANI: A COMPREHENSIVE GRAMMAR TEXTBOOK

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Old Persian Influence: Provides prepositions, directional particles, and administrative/practical vocabulary, grounding the language in concrete reality.

1.3 Key Characteristics

VSO Word Order: Verbs precede subjects and objects in all clauses.

Abugida Writing System: Uses Aksara Jawa (Javanese script), an abugida where consonants carry inherent vowels modified by diacritics.

Agglutinative Morphology: Words are constructed through combining morphemes, particularly in verb conjugation.

Grammatical Gender: Nouns carry gender (masculine, feminine, neuter) affecting adjective agreement.

Rich Aspect System: Verbs distinguish between completed, ongoing, and habitual actions.

1.4 Dialects and Registers

Asuravani recognizes several registers:

Sacred Register: Used for prayers, blessings, and religious texts. Employs archaic forms, poetic parallelism, and elevated vocabulary.

Philosophical Register: Used for metaphysical discourse. Features abstract nouns and complex subordination.

Common Register: Used for everyday communication, practical matters, and narrative.

Poetic Register: Uses archaic forms, elision, and metrical patterns for aesthetic effect.

PART 2: PHONOLOGY AND ORTHOGRAPHY

2.1 Consonant Inventory

Asuravani has 20 primary consonants organized by place and manner of articulation:

Manner	Labial	Dental	Retroflex	Palatal	Velar	Glottal
Stops (Unaspirated)	p (ပ)	t (တ)	ṭ (ṭa - ၵ)	c (ဇ)	k (က)	h (ဟ)
Stops (Aspirated)	ph (ဖ)	th (ထ)	ṭh (ဇ)	ch (ဇ) (ဖ)	kh (ခ)	—
Fricatives	—	s (ဆ)	ṣ (ဇ)	ś (ဇ)	—	h (ဟ)
Nasals	m (မ)	n (န)	ṇ (ṇa - ဖ)	ñ (ဇ)	ŋ (ဂ)	—
Liquids	—	l (လ)	ḷ (လ)	—	—	—
Approximants	w (ဝ)	—	r (ရ)	y (ယ)	—	—
Affricates	—	—	—	j (ဇ)	—	—

Notes on Consonants:

- **Aspirated consonants** (ph, th, ch, kh) carry a slight breath and are phonemically distinct from unaspirated forms in certain contexts, particularly in Sanskrit loanwords and sacred vocabulary.
- **Retroflexes** (ṭ, ṭh, ḍ, ḍh, ṇ, ḷ) have the tongue tip curled back. These are inherited from Sanskrit and are used in Vedic citations and philosophical terminology.
- **Palatal consonants** (c, ch, ñ, ś, j, y) are softer and used frequently in sacred contexts.
- **The glottal fricative** /h/ can function as both a consonant and a marker of breathiness, particularly before vowels.

2.2 Vowel Inventory

Asuravani has five primary vowels, each occurring in both short and long forms:

Vowel	Short	Long	Aksara Jawa	Example
a	/ə/	/a:/	ꦏꦠꦏ (ă), ꦏꦠꦠ (ā)	kata (word), kātā (talking)
i	/ɪ/	/i:/	ꦏꦶꦂꦏ (ĩ), ꦏꦶꦂꦠ (ī)	kira (think), kīra (thinker)
u	/ʊ/	/u:/	ꦏꦸꦠꦏ (ũ), ꦏꦸꦠꦠ (ū)	kuta (fort), kūta (high place)
e	/ɛ/	/e:/	ꦏꦺꦴꦠꦏ (ê), ꦏꦺꦴꦠꦠ (ē)	kera (action), kera (doing)
o	/ɔ/	/o:/	ꦏꦺꦴꦠꦏ (ō), ꦏꦺꦴꦠꦠ (ō)	kora (king), kōra (royalty)

Length Distinction: In Asuravani, vowel length carries phonemic significance:

- **kata** (word) vs. **kātā** (speaking/continuous action)
- **kira** (to think) vs. **kīra** (thinker/one who thinks)

2.3 Diphthongs

Asuravani recognizes several diphthongs, primarily inherited from Sanskrit:

Diphthong	Pronunciation	Aksara Jawa	Example
ai	/aɪ/	ꦏꦶꦂꦏꦠꦏ	maitra (friend)
au	/aʊ/	ꦏꦶꦂꦏꦠꦠ	naura (boat)
ei	/eɪ/	ꦏꦺꦴꦠꦏꦠ	seita (white)
ou	/oʊ/	ꦏꦺꦴꦠꦏꦠ	soutra (thread)

2.4 Syllable Structure

Asuravani follows primarily (C)V(C) patterns, with some complex clusters allowed:

Simple Syllables:

- V: a, i, u (common in Vedic chanting)
- CV: ta, na, ka, sa
- VC: at, an, as
- CVC: kat, tar, sam

Complex Syllables:

- CCV: tra, sma, kra
- CCVC: knya, stha

- CVCC: kant, sarp

Constraint: Asuravani generally avoids syllable-final consonant clusters, preferring to separate them with schwa vowels in the abugida system. When written in Aksara Jawa, the pangkon (ꦲ) marker indicates the suppression of the inherent vowel.

2.5 Stress and Intonation

Stress: Asuravani stress typically falls on the penultimate (second-to-last) syllable:

- KA-ta (word) — stress on first syllable
- ka-TA-ba (to write) — stress on second syllable
- ma-TU-ra (counsel) — stress on second syllable

Exceptions: Monosyllabic words carry inherent stress, and some archaic forms preserve stress on the final syllable for poetic effect.

Intonation: In sacred contexts, Asuravani uses a distinctive intonation pattern:

- Statements: Falling tone at the end
- Questions: Rising tone, particularly on the interrogative particle "ki"
- Blessings: Musical, flowing intonation with prolonged vowels

2.6 Phonotactics: Allowed Sound Combinations

Word-Initial Clusters: CCV clusters are permitted:

- tra, sma, kra, sya, nya, hra

Word-Medial Clusters: More restrictive; typically consonant + resonant (l, r, y, w):

- kal-ta, kar-ma, kya-na

Word-Final Consonants: Allowed, but limited to:

- Stops: -t, -k, -p
- Nasals: -n, -m, -ŋ
- Liquids: -l, -r

Forbidden Clusters: Asuravani avoids:

- Two stops together: *kt, *pt, *tk
- Fricative + fricative: *sh, *ss
- Stop + fricative: *ps, *ts (except in compounds)

2.7 Orthography in Aksara Jawa

Basic Writing Principles:

1. Inherent Vowel: Each consonant carries an inherent /a/ sound. Other vowels are indicated with sandhangan (diacritics):

- က = ka
- ကိ = ki
- ကု = ku
- ကုက = ke
- ကုက = ko

2. Pangkon (◌᳚): Suppresses the inherent vowel when a consonant ends a syllable:

- ᑭ = k (consonant without vowel)
- ᑭᑦ = kta (cluster)

3.Pasangan: Used for consonant clusters, particularly in Sanskrit-derived words:

- 𐌵𐌳𐌰 = kla

- ၵ = sda

4. **Anusvāra (◌ṃ)**: Marks nasalization or class nasals:

- ၵṃ = kaṃ (nasalized)
- Used before stops to indicate assimilated nasals

5. **Visarga (◌ḥ)**: Marks the glottal stop or harsh breathing:

- ၵḥ = kaḥ
- Used in sacred contexts to mark emphasis

Example: Writing "Asuravani"

- A (အ) + su (ဆ) + ra (ရာ) + va (ဝာ) + ni (နိ) = အဆရာဝာနိ

PART 3: MORPHOLOGY — PARTS OF SPEECH

3.1 Nouns

Asuravani nouns are inflected for **gender**, **number**, and **case** (in some registers). Three genders exist: masculine, feminine, and neuter.

3.1.1 Gender

Masculine nouns typically end in -a or consonants:

- **nara** (man) — masculine
- **raja** (king) — masculine
- **hura** (friend) — masculine

Feminine nouns typically end in -i or -ī:

- **rani** (queen) — feminine
- **stri** (woman) — feminine
- **nadi** (river) — feminine

Neuter nouns typically end in -um or -a (with neuter agreement patterns):

- **graham** (house) — neuter
- **janam** (birth/life) — neuter
- **naam** (name) — neuter

3.1.2 Number: Singular and Plural

Singular Form: The base form of the noun, considered unmarked.

Plural Formation: Add the suffix **-a** to most nouns:

- **nara** (man) → **nara-a** (men)
- **rani** (queen) → **rani-a** (queens)
- **graha** (house) → **graha-a** (houses)

Special Plurals: Some nouns use -ās or -ī for phonological reasons:

- **vana** (forest) → **vana-ā** (forests) [keeping vowel harmony]
- **stri** (woman) → **stri-ā** (women) [with vowel harmony]

Dual (Archaic): In ancient texts, a dual number existed for pairs:

- **nara-u** (two men) — rarely used in modern Asuravani

3.1.3 Case System (Sacred Register)

In the sacred register, nouns inflect for case. Common register uses prepositions instead.

Nominative (Subject): Unmarked base form

- **Nara kona-mi** = "Man am-I" = "I am a man"

Accusative (Direct Object): Suffix **-am**

- **Kataba-mi naram** = "Write-I man-ACC" = "I write to the man"

Genitive (Possessive): Suffix **-asya** or **-ā**

- **Raja-asya naam** = "King-GEN name" = "The king's name"

Dative (Indirect Object): Suffix **-āya**

- **Dara-mi kitāb-āya** = "Give-I book-DAT" = "I give to the book"

Instrumental (By means of): Suffix **-ena**

- **Kataba-mi vara kalam-ena** = "Write-I with pen-INST" = "I write with a pen"

Locative (Location): Suffix **-e** or **-i**

- **Sama-mi nara-e** = "Hear-I man-LOC" = "I hear in the man"

Ablative (From): Suffix **-ād** or **-āt**

- **Radca-mi vana-āt** = "Return-I forest-ABL" = "I return from the forest"

Vocative (Address): Often marked with **-a** or unchanged:

- **Ō Raja!** = "O King!"

3.1.4 Examples of Full Noun Declension (Masculine: Nara - "Man")

Case	Singular	Plural
Nominative	nara	nara-a
Accusative	naram	nara-am
Genitive	narasya	nara-ānām
Dative	narāya	nara-ābhyam
Instrumental	narena	nara-ābhīh
Locative	narae	nara-eṣu
Ablative	narāt	nara-ābhyam
Vocative	nara	nara-a

3.1.5 Examples of Full Noun Declension (Feminine: Rani - "Queen")

Case	Singular	Plural
Nominative	rani	rani-ā
Accusative	ranim	rani-ām
Genitive	ranisya	rani-ānām
Dative	raniyāya	rani-ābhyam
Instrumental	raniyena	rani-ābhih
Locative	raniye	rani-eṣu
Ablative	raniyāt	rani-ābhyam
Vocative	rani	rani-ā

3.2 Adjectives

Adjectives in Asuravani agree with nouns in gender, number, and case. They typically follow the noun.

3.2.1 Adjective Agreement Pattern

Masculine: Base form typically ending in -a

- **baga** (good) — masculine
- **druc** (false/evil) — masculine

Feminine: Typically ending in -ī or -ā

- **bagī** (good) — feminine
- **drucī** (false/evil) — feminine

Neuter: Typically ending in -am or -um

- **bagam** (good) — neuter
- **drucam** (false/evil) — neuter

Example Agreement:

- **Raja бага** = "King good" = "A good king" (masculine singular)

- **Rani bagī** = "Queen good" = "A good queen" (feminine singular)
- **Graham bagam** = "House good" = "A good house" (neuter singular)

3.2.2 Comparative and Superlative Forms

Comparative: Add suffix **-tara**

- **baga** (good) → **baga-tara** (better)
- **druc** (evil) → **druc-tara** (more evil)

Superlative: Add suffix **-tama**

- **baga** (good) → **baga-tama** (best)
- **druc** (evil) → **druc-tama** (most evil)

Example:

- **Raja baga-tama** = "The best king"
- **Vana druc-tara** = "The more evil forest"

3.2.3 Ordinal Adjectives

Formed with suffix **-tha**:

- **pratha** (first) — from **pra** (before) + **tha**
- **dvitīya** (second)
- **tritīya** (third)

3.3 Pronouns

Asuravani has a comprehensive pronoun system reflecting person and number.

3.3.1 Personal Pronouns

Person	Singular	Plural
1st	ana (I)	nahna (we)
2nd	tu (you)	antum (you all)
3rd	sa (he/she/it)	hum (they)

Note: Personal pronouns decline for case in the sacred register, though this is becoming archaic in modern usage.

3.3.2 Demonstrative Pronouns

Near deixis (this):

- **idam** (this one, neuter)
- **ayam** (this one, masculine)
- **iyam** (this one, feminine)

Far deixis (that):

- **tat** (that one, neuter)
- **sah** (that one, masculine)
- **sā** (that one, feminine)

Example:

- **Idam bagam** = "This good thing"
- **Tat naram** = "That man"

3.3.3 Interrogative Pronouns

Who: **kah** (masculine), **kā** (feminine), **kim** (neuter)

- **Kah idam kataba-ti?** = "Who wrote this?"

What: **kim** (primarily)

- **Kim tu kona-mi?** = "What are you?"

Which: **katara** (masculine), **katarā** (feminine), **kataram** (neuter)

- **Katara raja baga-tama?** = "Which king is best?"

3.3.4 Relative Pronouns

Who/That: **yah** (masculine), **yā** (feminine), **yat** (neuter)

- **Nara yah kataba-ti naam bagam** = "The man who writes a good name"

3.3.5 Reflexive Pronouns

Self: **svayam** (oneself)

- **Ana svayam kataba-mi** = "I myself write"

Own: **nija** (one's own)

- **Nija kanya** = "One's own daughter"

3.4 Verbs

Verbs form the foundation of Asuravani's VSO structure. They conjugate for person, number, tense, aspect, and mood.

3.4.1 Verb Classes

Asuravani verbs are organized into three primary classes based on their root structure and conjugation patterns:

Class I (Thematic -a verbs): Stems ending in -a

- **kataba** (to write)
- **nara** (to teach) [from Sanskrit "nr̥" + thematic -a]
- **kona** (to be)
- **dara** (to hold)

Class II (Thematic -i verbs): Stems ending in -i

- **kiri** (to play)

- **bhri** (to bear/carry)
- **muni** (to remain silent)

Class III (Root verbs): Stems with no thematic vowel, using root + person suffix directly

- **as** (to be) → **as-mi** (I am)
- **bhu** (to become) → **bhu-vam** (we become)

3.4.2 Present Tense Conjugation (Class I: Kataba - "To Write")

Person	Singular	Plural
1st	kataba-mi	kataba-nam
2nd	kataba-hi	kataba-tum
3rd	kataba-ti	kataba-nti

Examples:

- **Kataba-mi kitāb-am** = "I write a book"
- **Kataba-hi tu naam** = "You write a name"
- **Kataba-ti sa karam** = "He/she writes an action"

3.4.3 Past Tense Conjugation (Perfective)

Add suffix **-it** or **-ita** (depending on gender/number agreement):

Person	Singular	Plural
1st	kataba-it	kataba-itam
2nd	kataba-ita	kataba-itum
3rd (masc.)	kataba-ita	kataba-itandī
3rd (fem.)	kataba-itā	kataba-itāndī
3rd (neut.)	kataba-itam	kataba-itāni

Examples:

- **Kataba-it ana kitāb-am** = "I wrote a book"
- **Kataba-ita sa naam** = "He/she wrote a name"

3.4.4 Future Tense

Add prefix **ha-** to the present stem:

Person	Singular	Plural
1st	ha-kataba-mi	ha-kataba-nam
2nd	ha-kataba-hi	ha-kataba-tum
3rd	ha-kataba-ti	ha-kataba-nti

Examples:

- **Ha-kataba-mi ana kitāb-am** = "I will write a book"
- **Ha-kataba-ti sa naram** = "He/she will write a man's (name)"

3.4.5 Imperative Mood

Remove personal suffix and add **-u**:

Person	Form
2nd singular	kataba-u
2nd plural	kataba-tā
3rd singular	kataba-tu
3rd plural	kataba-antu

Examples:

- **Kataba-u!** = "Write!" (to one person)
- **Kataba-tā!** = "Write!" (to multiple people)
- **Kataba-tu sa naam!** = "Let him/her write a name!"

3.4.6 Conditional and Subjunctive

Add suffix **-yāt** or **-syāt**:

- **Kataba-syāt ana** = "I might write" / "If I were to write"
- **Kataba-yāt tu** = "You might write"

3.4.7 Perfect/Habitual Aspect

Add suffix **-āna** to indicate repeated or customary action:

- **Kataba-āna-mi** = "I write (habitually/customarily)"
- **Kona-āna-ti sa бага** = "He/she is (always) good"

3.4.8 Progressive/Continuous Aspect

Add suffix **-yate** or use auxiliary construction:

- **Kataba-yate-mi** = "I am writing (in progress)"
- **Kona-yate-ti sa atra** = "He/she is being here"

3.4.9 Negation of Verbs

Prefix **na-** directly before the verb:

- **Na kataba-mi** = "I do not write"
- **Na radca-ti sa** = "He/she does not return"
- **Na kona-mi raja** = "I am not king"

In interrogative negation (expecting affirmation), use **nahi** or **na ... api**:

- **Nahi kataba-mi?** = "Don't I write?" (expecting "Yes, you do")

3.4.10 Passive Voice

Formed with suffix **-yate** or **-te**:

Tense	Active	Passive
Present	kataba-ti (he writes)	kataba-te (it is written by him)
Past	kataba-it (he wrote)	kataba-te-it (it was written by him)
Future	ha-kataba-ti (he will write)	ha-kataba-te-ti (it will be written by him)

Example:

- **Nama kataba-te sa-ena** = "A name is written by him"

3.5 Prepositions and Particles

3.5.1 Primary Prepositions

Preposition	Meaning	Example
ava	to, toward	ava raja = to the king
para	from, away from	para vana = from the forest
anta	in, within	anta graha = in the house

Preposition	Meaning	Example
vara	with, by means of	vara hura = with a friend
upari	upon, above	upari parvata = upon the mountain
adha	under, beneath	adha prithvi = under the earth
samīp	near, beside	samīp nadī = near the river
madhya	in the middle of	madhya jana-a = among people
prati	toward, against, before	prati raja = before the king
ā	up to, until	ā surya-pata = until sunset

3.5.2 Postpositions (Following Nouns)

Some concepts use postpositions that follow the noun in the locative or accusative case:

Postposition	Meaning	Example
-abhita	around	graha-abhita = around the house
-sārdham	together with	nara-sārdham = together with a man
-vinā	without	kitāb-vinā = without a book

3.5.3 Interrogative Particles

Particle	Function	Example
ki	marks yes/no questions	Ki kona-mi raja? = Am I king?
katham	how	Katham kona-ti sa? = How is he?
kutra	where	Kutra sa vasa-ti? = Where does he dwell?
kada	when	Kada radca-hi tu? = When will you return?

3.5.4 Conjunctions

Conjunction	Meaning	Example
ca	and	nara ca rani = man and woman
atha	then	atha radca-mi = then I return
yadi	if	yadi бага kona-ti = if it is good
tathā	thus, so	tathā kona-mi = thus I am
api	also, even	api nara = even a man
kin tu	but, however	kin tu druc-tara = but more evil

3.6 Adverbs

Adverbs modify verbs, adjectives, or other adverbs. They typically follow the verb in VSO word order.

3.6.1 Formation of Adverbs

From adjectives: Add suffix **-am** or **-ena**:

- **baga** (good) → **baga-m** (well/goodly)
- **druc** (evil) → **druc-ena** (evilly)

From nouns: Use oblique case forms:

- **sukha** (ease) → **sukhena** (easily)
- **ratha** (chariot) → **rathena** (by chariot)

3.6.2 Common Adverbs

Adverb	Meaning	Example
sada	always	sada sama-mi = I always hear
na	not	na kataba-mi = I do not write
tatra	there	tatra vasa-ti sa = he dwells there
iha	here	iha kona-mi = I am here
ataḥ	therefore	ataḥ radca-mi = therefore I return
purā	before	purā sama-ti = he heard before
aparaḥ	after	aparaḥ radca-hi = you will return after
sadā	always	sadā baga-kona-ti = it is always good

3.6.3 Manner Adverbs

Formed with instrumental case or **-am** suffix:

- **tīvra-m** (swiftly) [from **tīvra** = swift]
- **mṛdu-m** (gently) [from **mṛdu** = gentle]
- **śīghram** (quickly) [from **śīghra** = quick]

3.6.4 Temporal Adverbs

Indicate time relationships:

Adverb	Meaning
adhunā	now
purvam	formerly
bhavishyati	in the future
dine dine	day by day

Adverb	Meaning
rātra-rātra	night after night

3.7 Numbers

3.7.1 Cardinal Numbers

Number	Form	Meaning
0	śūnya	zero
1	eka	one
2	dvi	two
3	tri	three
4	chatur	four
5	pañcha	five
6	shat	six
7	sapta	seven
8	ashta	eight
9	nava	nine
10	dasa	ten
11	ekadasa	eleven
20	vimsati	twenty
30	trimsat	thirty
40	chatlimsat	forty
50	panjasat	fifty
60	shashtimsat	sixty
70	saptati	seventy
80	ashiti	eighty
90	navati	ninety
100	shata	hundred
1000	sahasra	thousand

3.7.2 Ordinal Numbers

Formed with suffix **-tha** or **-iya**:

Ordinal	Form	Meaning
1st	pratha	first
2nd	dvitiya	second
3rd	tritiya	third
4th	chaturtha	fourth
5th	pancha-tha	fifth
10th	dasa-tha	tenth

3.7.3 Use of Numbers

Numbers typically precede or follow the noun with appropriate agreement:

- **Eka nara** = "One man"
 - **Dvi rani-ā** = "Two queens"
 - **Tri graha-a** = "Three houses"
-

PART 4: SYNTAX AND WORD ORDER

4.1 Basic Clause Structure: VSO Order

Asuravani's fundamental word order is **Verb-Subject-Object (VSO)**, derived from its Semitic and Proto-Indo-European influences.

4.1.1 Simple Transitive Clauses

Structure: V - S - O

- **Kataba-mi ana naam** = "Write I name" = "I write a name"
- **Dara-ti sa kitāb-am** = "Hold he book" = "He holds a book"
- **Sama-nti hum kala-m** = "Hear they speech" = "They hear speech"

4.1.2 Simple Intransitive Clauses

Structure: V - S

- **Kona-mi ana** = "Am I" = "I am"
- **Vasa-ti sa graha-e** = "Dwell he house-LOC" = "He dwells in the house"

- **Radca-nti hum ava nara-m** = "Return they to man" = "They return to the man"

4.1.3 Copular Clauses

The copula **kona** (to be) maintains VSO even when linking subject to complement:

- **Kona-mi ana raja** = "Am I king" = "I am a king"
- **Kona-ti sa бага** = "Is he good" = "He is good"

4.2 Complex Clauses and Subordination

4.2.1 Coordinated Clauses (Parataxis)

Multiple clauses are joined with conjunctions, maintaining VSO in each clause:

- **Kataba-mi ana naam ca radca-ti sa ava graha-m** = "Write I name and return he to house" = "I write a name and he returns to the house"

4.2.2 Subordinate Clauses with Relative Pronouns

Relative clauses use relative pronouns (yah, yā, yat) and typically follow their antecedent:

- **Nara yah kataba-ti naam bagam** = "Man who write he name good" = "The man who writes a good name"
- **Graha yat samīp-a nadī-e** = "House that near is river-LOC" = "The house that is near the river"

4.2.3 Conditional Clauses

Introduced with **yadi** (if), maintaining VSO:

- **Yadi бага-kona-ti naam, tathā dara-mi ana** = "If good-is name, then hold I (it)" = "If the name is good, then I hold it"

4.2.4 Causal Clauses

Introduced with **yat** (because), **ataḥ** (therefore):

- **Yat druc-ti sa, ataḥ na sama-mi** = "Because false-is he, therefore not hear-I" = "Because he is false, therefore I do not hear (him)"

4.2.5 Temporal Clauses

Introduced with **yada** (when), **purā** (before), **aparaḥ** (after):

- **Yada ha-radca-ti sa, tada vasa-mi graha-e** = "When will-return he, then dwell-I house-in" = "When he returns, then I will dwell in the house"

4.3 Negation

4.3.1 Verbal Negation

The prefix **na-** directly precedes the verb:

- **Na kataba-mi** = "I do not write"
- **Na kona-ti sa бага** = "He is not good"

4.3.2 Double Negation (Emphatic Affirmation)

Double negatives create emphasis in sacred contexts:

- **Na na dara-mi** = "I do not not hold" = "I definitely hold"

4.3.3 Negative Imperatives

Use **mā** (do not) before the verb:

- **Mā kataba-u!** = "Do not write!"

- **Mā radca-tā!** = "Don't (you all) return!"

4.4 Question Formation

4.4.1 Yes/No Questions

Add interrogative particle **ki** at the clause end:

- **Kona-mi raja ki?** = "Am I king?" (lit. "Am I king QUESTION?")
- **Ha-radca-ti sa ki?** = "Will he return?" (lit. "Will return he QUESTION?")

4.4.2 Wh- Questions

Place interrogative pronoun at the beginning or leave it in-situ:

- **Kah kataba-ti naam?** = "Who writes a name?"
- **Katham kona-ti sa?** = "How is he?"
- **Kutra vasa-ti tu?** = "Where do you dwell?"
- **Kada radca-hi?** = "When will you return?"

4.4.3 Echo Questions

Repeat the element questioned at the beginning:

- **Nama kataba-ti - kim nama?** = "He writes a name - what name?"

4.5 Focus and Topic

4.5.1 Topic-Prominent Construction

Objects or other elements can be topicalized by fronting:

- **Kitāb-am, kataba-mi ana** = "As for the book, I write (it)"
- **Raja-m, dara-ti sa naam** = "As for the king, he holds a name"

4.5.2 Emphatic Focus

Emphatic particles **hi**, **eva**, **api** mark focus:

- **Kataba-mi eva** = "I myself write" / "It is I who write"
- **Idam eva бага-m** = "This very thing is good"

4.6 Ellipsis and Gapping

In coordinated structures, elements can be omitted if recoverable from context:

- **Kataba-ti sa naam ca [kataba-ti sa] sama-m** = "He writes a name and [writes] a word" = "He writes both a name and a word"

PART 5: THE VERB SYSTEM — ADVANCED CONJUGATION

5.1 Tense-Aspect-Mood System

Asuravani verbs encode **tense** (past, present, future), **aspect** (perfective, imperfective, habitual), and **mood** (indicative, subjunctive, optative, imperative).

5.1.1 Tense System

Present Tense (Imperfective): Indicates ongoing or habitual action in the present. Formed with base stem + personal suffix.

- **Kataba-mi** = "I write" (regularly, habitually, or currently)
- **Kataba-ti sa** = "He writes"

Past Tense (Perfective): Indicates completed action in past time. Formed with base stem + **-it/-ita** + personal suffix.

- **Kataba-it ana** = "I wrote" (completed action)
- **Kataba-ita sa** = "He wrote"

Future Tense: Indicates action yet to occur. Formed with **ha-** prefix + base stem + personal suffix.

- **Ha-kataba-mi** = "I will write"
- **Ha-kataba-ti sa** = "He will write"

Immediate Future (Near Future): Uses auxiliary **iha** (to be about to):

- **Iha kataba-mi** = "I am about to write"

Remote Past (Pluperfect): Uses double marker **-it-ta**:

- **Kataba-it-ta ana** = "I had written"

5.1.2 Aspect System

Perfective Aspect: Marks completed, punctual action. Formed with **-it** suffix:

- **Kataba-it-mi ana** = "I (definitely) wrote"

Imperfective Aspect: Marks ongoing, habitual, or progressive action. Base form or with **-yate**:

- **Kataba-mi ana** = "I write" (habitual)
- **Kataba-yate-mi ana** = "I am writing" (progressive)

Habitual Aspect: Marks customary, repeated action. Formed with **-āna**:

- **Kataba-āna-mi ana** = "I write (habitually)"

Inceptive Aspect: Marks the beginning of an action. Uses auxiliary **ārabhya** (to begin):

- **Ārabhya kataba-mi ana** = "I begin to write"

Completive Aspect: Marks the end or completion of an action. Uses auxiliary **samāpta** (to complete):

- **Samāpta-kataba-mi ana** = "I finish writing" / "I completely wrote"

5.1.3 Mood System

Indicative Mood: States facts or actual events (default mood):

- **Kataba-mi ana** = "I write"

Subjunctive Mood: Expresses hypothetical, conditional, or contrary-to-fact situations. Formed with **-yāt** or **-syāt**:

- **Kataba-syāt ana** = "I might write" / "If I were to write"
- **Yadi kataba-syāt, tathā бага-kona-ti** = "If he were to write, it would be good"

Optative Mood: Expresses wishes, prayers, or blessings. Uses base form or special optative ending:

- **Kona-yat ana бага** = "May I be good" (blessing)
- **Kona tu бага sada** = "May you be always good" (prayer)

Imperative Mood: Commands or instructions. Formed by removing personal suffix and adding **-u** or using special forms:

- **Kataba-u** = "Write!" (singular)
- **Kataba-tā** = "Write!" (plural)
- **Kataba-tu sa** = "Let him write"

5.2 Verb Classes and their Conjugation Patterns

5.2.1 Class I: Thematic -a Verbs (Most Common)

Characteristics: Stem ends in -a, productive class

Example: Kona (to be)

Form	Singular	Plural
Present 1st	kona-mi	kona-nam
Present 2nd	kona-hi	kona-tum
Present 3rd	kona-ti	kona-nti
Past 1st	kona-it	kona-itam
Past 3rd	kona-ita	kona-itand
Future 1st	ha-kona-mi	ha-kona-nam
Future 3rd	ha-kona-ti	ha-kona-nti

5.2.2 Class II: Thematic -i Verbs

Characteristics: Stem ends in -i, less common

Example: Kiri (to play)

Form	Singular	Plural
Present 1st	kiri-mi	kiri-nam
Present 3rd	kiri-ti	kiri-nti
Past 1st	kiri-it	kiri-itam

5.2.3 Class III: Root Verbs (Ancient/Sacred Register)

Characteristics: No thematic vowel, direct root + suffix

Example: As (to be) [archaic, poetic register]

Form	Singular	Plural
Present 1st	as-mi	as-mah
Present 2nd	as-si	as-tha
Present 3rd	as-ti	as-enti

5.3 Voice System

5.3.1 Active Voice (Karṭri-vāchya)

The subject performs the action (default voice):

- **Nara kataba-ti naam** = "Man writes name" (active)

5.3.2 Passive Voice (Karmavāchya)

The subject receives the action. Formed with **-te** or **-yate** suffix:

- **Nama kataba-te nara-ena** = "Name is-written man-by" = "A name is written by the man"

Passive Conjugation:

Tense	Form
Present	kataba-te-mi (it is written by me)
Past	kataba-te-it (it was written)
Future	ha-kataba-te-ti (it will be written)

5.3.3 Middle Voice (Ātmanepada) - Reflexive

The subject performs the action for its own benefit. Uses **-e** suffix:

- **Kataba-e-mi** = "I write (for myself)"
- **Kona-e-ti sa бага** = "He becomes good (for himself)"

5.4 Causative and Permissive Constructions

5.4.1 Causative Formation

Add **-āya** or **-ay** to the verb stem to indicate "cause to do":

- **Kataba** (to write) → **katab-āya** (to cause to write)
 - **Katab-āya-mi tu ana** = "I cause you to write"
- **Kona** (to be) → **kon-āya** (to cause to be)
 - **Kon-āya-ti sa naram rajā** = "He causes the man to be king"

5.4.2 Permissive Formation

Uses auxiliary **dā** (to allow) or **anujñā** (to permit):

- **Dā kataba-tu** = "Allow him to write"
- **Anujñā-mi tu kataba-tu** = "I permit him to write"

5.5 Compound Verbs and Serial Verb Constructions

5.5.1 Serial Verb Constructions

Multiple verbs in sequence, sharing subject:

- **Radca-mi ana ava graha-m ca kataba-mi naam-am** = "Return I to house and write I name" = "I return to the house and write a name"

5.5.2 Auxiliary Verb Constructions

Main verb + auxiliary that modifies aspect or mood:

- **Ha-dara-mi ana + kataba-tu** = "I will hold (i.e., keep) writing"
- **Ārabhya kataba-mi** = "Beginning write I" = "I begin to write"

PART 6: NOUN SYSTEM AND AGREEMENT

6.1 Comprehensive Gender System

6.1.1 Masculine Nouns

Characteristic endings: -a, -ā, consonants (especially -r, -s, -h)

Inherent properties: Associated with male beings, agents, and sometimes abstract concepts

Examples:

- **nara** (man)
- **raja** (king)

- **sūrya** (sun)
- **deva** (god)
- **hura** (friend)
- **nara-pati** (lord of men)

Adjective agreement (masculine):

- **raja бага** = "good king"
- **deva mazda** = "wise god"

6.1.2 Feminine Nouns

Characteristic endings: -ī, -ā (different from masculine), -ini

Inherent properties: Associated with female beings, receivers, and sometimes abstract concepts

Examples:

- **rani** (queen)
- **stri** (woman)
- **nadi** (river)
- **kanya** (daughter/girl)
- **vidya** (knowledge)
- **shakti** (power)

Adjective agreement (feminine):

- **rani bagī** = "good queen"
- **nadi śuddha** = "pure river"

6.1.3 Neuter Nouns

Characteristic endings: -am, -um, -a (collective/mass nouns)

Inherent properties: Associated with things, masses, and abstract concepts

Examples:

- **graham** (house)
- **naam** (name)
- **janam** (life/birth)
- **vanam** (forest)
- **kitāb** (book)
- **paṭṭam** (cloth)

Adjective agreement (neuter):

- **graham bagam** = "good house"
- **naam sukham** = "pleasant name"

6.1.4 Gender as Semantic Feature

Gender often correlates with semantic properties:

Category	Typical Gender	Examples
Male beings	Masculine	nara, raj, vṛṣ (bull)
Female beings	Feminine	rani, kanya, gauṛ (cow)
Celestial bodies	Masculine	sūrya (sun), candra (moon - masculine in this system)
Rivers	Feminine	nadi, sindhu
Water	Neuter	jala
Containers	Neuter	graha, patra
Abstract concepts	Variable	vidya (F - knowledge), dharma (M - duty), sukham (N - pleasure)

6.2 Number Agreement

6.2.1 Singular-Plural Pairing

Adjectives must agree with nouns in number:

- **Raja бага** (good king - singular)
- **Raja-a бага-a** (good kings - plural)

- **Rani bagī** (good queen - singular)
- **Rani-ā bagī-ā** (good queens - plural)

6.2.2 Numerals and Plural

With numerals, the noun is typically singular, especially with numbers other than 1:

- **Dvi nara** = "Two man" (not "two men" as in English)
- **Tri rani** = "Three queen"

Exception: With "many," "few," the plural is used:

- **Bahava nara-a** = "Many men"
- **Kichit rani-ā** = "Few queens"

6.3 Case System (Sacred Register Revisited)

In sacred and formal contexts, nouns are fully declined through eight cases:

6.3.1 All Eight Cases for Masculine Noun "Nara" (Man)

Case	Singular	Plural	Function
Nominative	nara	nara-a	Subject
Accusative	naram	nara-am	Direct object
Instrumental	narena	nara-ābhih	Means/agent
Dative	narāya	nara-ābhyam	Indirect object
Ablative	narāt	nara-ābhyam	Source/from
Genitive	narasya	nara-ānām	Possession
Locative	narae	nara-eṣu	Location
Vocative	nara	nara-a	Address

6.3.2 All Eight Cases for Feminine Noun "Rani" (Queen)

Case	Singular	Plural	Function
Nominative	rani	rani-ā	Subject
Accusative	ranim	rani-ām	Direct object
Instrumental	raniyena	rani-ābhih	Means
Dative	raniyāya	rani-ābhyam	Indirect object

Case	Singular	Plural	Function
Ablative	raniyāt	rani-ābhyam	Source
Genitive	ranisya	rani-ānām	Possession
Locative	raniye	rani-eṣu	Location
Vocative	rani	rani-ā	Address

6.3.3 All Eight Cases for Neuter Noun "Graham" (House)

Case	Singular	Plural	Function
Nominative	graham	graha-a	Subject
Accusative	graham	graha-a	Direct object
Instrumental	grahena	graha-ābhih	Means
Dative	grahāya	graha-ābhyam	Indirect object
Ablative	grahāt	graha-ābhyam	Source
Genitive	grahasya	graha-ānām	Possession
Locative	grahe	graha-eṣu	Location
Vocative	graha	graha-a	Address

6.4 Apposition and Agreement

When two nouns are appositive (renaming each other), they must agree in case (and typically gender and number):

- **Nara-m, raja-m** = "The man, the king" (both accusative)
- **Rani-ye, vidya-ye** = "In the queen, in knowledge" (both locative feminine)

PART 7: ADVANCED CONSTRUCTIONS

7.1 Reflexive and Reciprocal Constructions

7.1.1 Reflexive: Self-Reference

Use reflexive pronoun **svayam** or reflexive verb forms:

- **Kataba-mi-svayam ana** = "I write myself" / "I self write"
- **Dara-e-mi svayam-am** = "I hold myself" (middle voice)

7.1.2 Reciprocal: Mutual Action

Use reciprocal pronoun **itara** (one another, each other):

- **Sama-nti itara-m** = "They hear each other"
- **Dara-nti itara-naam** = "They hold each other's names"

7.2 Possession: Inalienable vs. Alienable

7.2.1 Inalienable Possession

For body parts and inherent properties, use genitive or possessive adjective:

- **Nara-sya shirshah** = "Man's head" (genitive)
- **Nara-sya naam** = "Man's name" (genitive)

7.2.2 Alienable Possession

For objects that can be transferred, use genitive or **da** particle:

- **Nara-sya kitāb-am** = "Man's book"
- **Nara da graha** = "Man's house" (using da particle in common register)

7.2.3 Possession Chain

Multiple levels of possession:

- **Raja-sya nara-sya naam-am** = "The king's man's name" = "The name of the king's man"

7.3 Comparative and Superlative Constructions

7.3.1 Comparative

Use **-tara** suffix + comparative marker:

- **Raja бага-tara-m** = "The king more good" (comparative)

- **Raja бага-tara deva-m** = "The king is more good than the god" (with deva-m in comparative frame)

Comparative marker **asmat** (than) can also be used:

- **Raja бага-tara asmat deva** = "King good-more than god"

7.3.2 Superlative

Use **-tama** suffix:

- **Raja бага-tama** = "The king most good" = "The best king"

7.3.3 Equative

Use **sama** (equal/same):

- **Raja бага sama deva-m** = "The king good same as god" = "The king is as good as the god"

7.4 Evidentiality: Marking Source of Information

Asuravani can mark how information is known:

7.4.1 Direct Evidence

No special marking (default):

- **Kona-ti sa raja** = "He is a king" (I see/know this directly)

7.4.2 Reported Speech

Use auxiliary **aha** (he/she says) or **kathya** (it is said):

- **Aha kataba-ti sa naam-am** = "It is said he writes a name"
- **Kathya kona-ti sa бага** = "It is said to be good"

7.4.3 Inferential

Use auxiliary **vidya** (it appears) or **jñāya** (it is known):

- **Vidya бага-kona-ti** = "It appears to be good"

7.5 Discourse and Narrative Structures

7.5.1 Narrative Sequence

Stories use perfect aspect + temporal markers:

- **Radca-it ana ava graha-m. Atha kataba-it naam-am. Aparah sama-it hum kala-m.** = "I returned to the house. Then I wrote a name. After, they heard speech."

7.5.2 Dialogue Markers

Direct speech is introduced with **vaca** (he said), **aha**, or **qaha** (she said):

- **Vaca nara-m: "Kataba-u naam-am!"** = "Said the man: 'Write a name!'"

7.5.3 Backgrounding and Foregrounding

Use tense/aspect shifts to distinguish main events (foreground) from background:

- **Foreground (past perfective):** Kataba-it ana
- **Background (past imperfective/habitual):** Kataba-āna-it ana

PART 8: APPENDICES

Appendix A: Common Verb Paradigms

Paradigm 1: Kona (To Be) - Present, Past, Future

Person	Present	Past	Future
1st sing.	kona-mi	kona-it	ha-kona-mi
2nd sing.	kona-hi	kona-ita	ha-kona-hi

Person	Present	Past	Future
3rd sing.	kona-ti	kona-ita	ha-kona-ti
1st pl.	kona-nam	kona-itam	ha-kona-nam
2nd pl.	kona-tum	kona-itum	ha-kona-tum
3rd pl.	kona-nti	kona-itand	ha-kona-nti

Paradigm 2: Kataba (To Write) - Full System

Mood	Person	Present	Past	Future
Indicative	1st sing.	kataba-mi	kataba-it	ha-kataba-mi
Indicative	3rd sing.	kataba-ti	kataba-ita	ha-kataba-ti
Imperative	2nd sing.	kataba-u	—	—
Imperative	2nd pl.	kataba-tā	—	—
Subjunctive	1st sing.	kataba-syām	—	—
Subjunctive	3rd sing.	kataba-syāt	—	—

Paradigm 3: Dara (To Hold) - Full System

Aspect	Person	Singular	Plural
Perfective	1st	dara-it	dara-itam
Perfective	3rd	dara-ita	dara-itand
Habitual	1st	dara-āna-mi	dara-āna-nam
Habitual	3rd	dara-āna-ti	dara-āna-nti
Progressive	1st	dara-yate-mi	dara-yate-nam
Progressive	3rd	dara-yate-ti	dara-yate-nti

Appendix B: Comprehensive Noun Declension Charts

Declension 1: Masculine -a Nouns (Raja - "King")

Case	Singular	Plural
Nominative	raja	raja-a
Accusative	rajam	raja-am
Instrumental	rajena	raja-ābhih
Dative	rajāya	raja-ābhyam
Ablative	rajāt	raja-ābhyam
Genitive	rajasya	raja-ānām
Locative	rajae	raja-eṣu
Vocative	raja	raja-a

Declension 2: Feminine -ī Nouns (Rani - "Queen")

Case	Singular	Plural
Nominative	rani	rani-ā

Case	Singular	Plural
Accusative	ranim	rani-ām
Instrumental	raniyena	rani-ābhih
Dative	raniyāya	rani-ābhyam
Ablative	raniyāt	rani-ābhyam
Genitive	ranisya	rani-ānām
Locative	raniye	rani-eṣu
Vocative	rani	rani-ā

Declension 3: Neuter -am Nouns (Graham - "House")

Case	Singular	Plural
Nominative	graham	graha-a
Accusative	graham	graha-a
Instrumental	grahena	graha-ābhih
Dative	grahāya	graha-ābhyam
Ablative	grahāt	graha-ābhyam
Genitive	grahasya	graha-ānām
Locative	grahe	graha-eṣu
Vocative	graha	graha-a

Appendix C: Adjective Agreement Patterns

Adjective: Baga (Good) - All Genders and Numbers

Number	Masculine	Feminine	Neuter
Singular	baga	bagī	bagam
Plural	baga-a	bagī-ā	baga-a

Adjective: Druc (Evil) - All Genders and Numbers

Number	Masculine	Feminine	Neuter
Singular	druc	drucī	drucam
Plural	druc-a	druc-ā	druc-a

Comparative and Superlative Paradigm: Baga (Good)

Form	Masculine	Feminine	Neuter
Positive	baga	bagī	bagam
Comparative	baga-tara	baga-tarī	baga-taram
Superlative	baga-tama	baga-tamī	baga-tamam

Appendix D: Core Vocabulary by Semantic Field

D.1 Kinship Terms

English	Asuravani	Gender
Father	pita	Masculine
Mother	mata	Feminine
Son	putra	Masculine
Daughter	kanya	Feminine
Brother	bhrata	Masculine
Sister	svasṛ	Feminine
Husband	pati	Masculine
Wife	patni	Feminine
Grandfather	pita-pita	Masculine
Grandmother	mata-mata	Feminine

D.2 Cosmic and Divine Terms

English	Asuravani	Gender	Notes
God	deva	Masculine	Generic term
Goddess	devi	Feminine	Generic term
Sun	sūrya	Masculine	From Sanskrit
Moon	candra	Masculine	From Sanskrit
Earth	prithvi	Feminine	From Sanskrit
Sky	dyaus	Masculine	From Sanskrit
Water	jala	Neuter	From Sanskrit
Fire	agni	Masculine	From Sanskrit
Wind	pavana	Masculine	From Sanskrit
Star	tāra	Feminine	From Sanskrit

D.3 Action/Motion Verbs

English	Asuravani	Root Type
To write	kataba	Class I
To say	kala	Class I
To hear	sama	Class I
To go	cakala	Class I
To come	āgama	Class I
To return	radca	Class I
To hold	dara	Class I
To give	dā	Class III (root verb)
To take	grah	Class I (grahana)
To make	kṛ	Class I (karoti)

English	Asuravani	Root Type
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To be	kona	Class I
To sit	upa-vas	Class I
To stand	sthā	Class III
To run	drav	Class I
To sleep	svap	Class I

D.4 Quality and State Adjectives

English	Asuravani	Masculine	Feminine	Neuter
Good	baga	baga	bagī	bagam
Evil	druc	druc	drucī	drucam
Beautiful	sundara	sundara	sundarī	sundaram
Ugly	asundara	asundara	asundarī	asundaram
Great	mahat	mahat	mahati	mahat
Small	laghu	laghu	laghvī	laghu
Strong	bala-vant	bala-vant	bala-vantī	bala-vantam
Weak	nir-bala	nir-bala	nir-balī	nir-balam
Happy	sukha	sukha	sukhī	sukham
Sad	dukha	dukha	dukhī	dukham
Pure	shuddha	shuddha	shuddhī	shuddhddham
Impure	ashuddha	ashuddha	ashuddhī	ashuddham

D.5 Nouns: Concrete Objects

English	Asuravani	Gender
House	graha	Neuter
Door	dvar	Feminine
Window	khaṭ-ara	Neuter
Book	kitāb	Neuter
Pen	kalam	Masculine
Cloth	paṭṭam	Neuter
Stone	shila	Feminine
Sword	khaḍga	Masculine
Shield	dhal	Masculine
Chariot	ratha	Masculine
Horse	ashva	Masculine
Elephant	gaja	Masculine
Tree	vṛksha	Masculine
Flower	pushpa	Masculine
Fruit	phala	Masculine

D.6 Abstract Nouns and Concepts

English	Asuravani	Gender
Truth	satya	Neuter
Falsehood	asatya	Neuter
Justice	dharma	Masculine
Law	nyaya	Masculine
Knowledge	vidya	Feminine
Ignorance	avidya	Feminine
Wisdom	mazda	Masculine (poetic)
Love	priya-bhava	Masculine
Hatred	dvesha	Masculine
Peace	śanti/nyay	Feminine/Masculine
War	yuddha	Masculine
Victory	jaya	Masculine
Defeat	parā-jaya	Masculine

D.7 Temporal Nouns and Adverbials

English	Asuravani	Gender
Day	dina	Masculine
Night	rātra	Masculine
Morning	prātar	Masculine
Evening	sāyam	Masculine
Year	varsha	Masculine
Month	māsa	Masculine
Week	saptaha	Masculine
Hour	hora	Masculine
Moment	kshana	Masculine
Eternity	ananta-kala	Masculine
Past	atīta	Masculine
Present	vartamāna	Masculine
Future	bhavishya	Masculine

Appendix E: Sample Sentences (Comprehensive Examples)

E.1 Simple Sentences

1. **Kona-mi ana raja.** = "I am a king."

- VSO: Verb-Subject-Object

- Grammatical breakdown: kona (to be) - mi (1st person singular) - ana (I, subject) - raja (king, predicate nominative)

2.Kataba-ti sa naam-am. = "He writes a name."

- Verb-Subject-Object: kataba (to write) - ti (3rd person singular) - sa (he, subject) - naam-am (name, accusative object)

3.Ha-radca-hi tu ava graha-m. = "You will return to the house."

- Future VSO: ha-radca (will-return) - hi (2nd person singular) - tu (you, subject) - ava (to, preposition) - graha-m (house, accusative)

E.2 Complex Sentences with Subordination

1.Yah nara kataba-ti naam-am, sah kona-ti бага-vant. = "The man who writes a name is good (lit. the man who writes a name, he is good-possessing)."

- Relative clause: yah...kataba-ti introduces "the man who writes"
- Main clause: sah kona-ti бага-vant "he is good"

2.Yadi бага kona-ti naam, tathā dara-mi ana. = "If a name is good, then I hold it."

- Conditional: yadi introduces the condition
- Main clause: tathā introduces the consequence

E.3 Sentences with Genitive and Other Oblique Cases

1.Raja-sya naam bagam kona-ti. (Sacred register with genitive)
= "The king's name is good."

- Genitive possession: raja-sya (king's, genitive masculine singular)
- Predicate nominative: bagam (good, neuter to agree with naam)

2. **Dara-nti hum nama-am vara hura-bhih.** (Sacred register with instrumental) = "They hold the name by means of friends."

- Instrumental plural: hura-bhih (friends, instrumental)
- Marks the means or agent of an action

E.4 Questions and Negations

1. **Ki kona-mi ana raja?** = "Am I a king?"

- Yes/no question: ki particle at end
- VSO order maintained: kona (verb) - mi (1st person) - ana (I, subject) - raja (king)

2. **Na kataba-ti sa naam-am.** = "He does not write a name."

- Negation: na prefix to verb
- VSO order maintained

3. **Kah kataba-it naam-am?** = "Who wrote the name?"

- Wh-question: kah (who) fronted
- Past perfective: kataba-it (wrote)

E.5 Imperative and Optative

1. **Kataba-u naam-am!** = "Write a name!"

- Imperative singular: -u suffix
- Direct command

2. **Kona-yat tu бага sada.** = "May you be always good."

- Optative: kona-yat (optative form)

- Expresses wish or prayer
- Adverb *sada* (always) modifies the entire clause

E.6 Complex Narrative Sequence

1. **Radca-it ana ava graha-m. Iha sama-it kala-m. Atha kataba-it naam-am. Aparaḥ dara-it ana kitāb-am. Sada kona-ita ana бага-vant.** = "I returned to the house. Here I heard speech. Then I wrote a name. After that I held a book. Always I was good."

- Multiple clauses in narrative sequence
- Mix of past perfective (actions) and habitual aspects
- Temporal markers (*iha*, *atha*, *aparaḥ*, *sada*) organize the narrative

THE BOOK OF PSALMS IN ASURAVANI

Introduction to the Psalmody

The Psalms form the hymnody of the Hebrew Bible, expressing praise, lament, thanksgiving, and petition to the Divine. In translating them into Asuravani, we honor both the original poetic structure and Asuravani's capacity for sublime liturgical expression.

The translation maintains the following principles:

1. **Poetic Parallelism:** Reproduces the Hebrew tradition of synonymous, antithetic, and synthetic parallelism
2. **Acrostic Preservation:** Maintains alphabetic acrostics where possible
3. **VSO Fidelity:** Strict adherence to Asuravani's VSO word order even in poetry
4. **Sacred Register:** Uses the elevated, archaic register with full case inflection
5. **Repetition and Refrain:** Preserves refrains and repetitive structures for liturgical effectiveness

PSALM 1

Aksara Jawa Script:

[illegible]

බාලා ආන්දා නා න්ගාමාන්දා ධර්මස් කන්ගන්, සාකත්-සාකත් සාකත් ධර්මස්
රාප්තත්-ය නා නාජා හාම්ග්ග්.
ලිගි ඔ ච්දාර් ගාසාකන්, ජාන් ඔ නෙරු න්ග්ස්, සාථා චර්ත්-දු රාස්.

Transliteration:

Bala āonda na ngamanda dṛṛus kngant, sakat-sakat sakat dṛṛus
rapṭatt-y na naja hamggy.

Ligi ō chdar gaśakn, śan ō nerū ngsn, satha chrt-dū rasn.

Lagi par jut wada t-ddha.

English Translation:

Blessed is the man who does not walk in the counsel of the wicked,
nor sits in the seat of the scornful, nor stands in the path of sinners.

But his delight is in the Law of the Divine, and in His Law he
meditates day and night.

And he is like a tree planted by streams of water.

Asuravani Full Translation (with grammatical notes):

Verse 1:

Bala [aorist blessing, imperative optative] **somanda** [man, nominative] **na** [negation] **gaman-da** [walk, negative imperative 3rd sing.] **vica** [counsel, accusative] **dushta-nam** [wicked, genitive plural].

= "Blessed the man who-not walks in-counsel of-the-wicked."

Verse 2:

Yat [but, conjunction] asha-priya [delight, nominative neuter] vidya-sya [knowledge/law, genitive] asya [his/its, genitive possessive] sada [always, temporal adverb] dhyana-ti [meditate, present 3rd singular] ratri-dina [night-day, locative dual].

= "But his delight in the Divine Law always he-meditates night and-day."

Verse 3:

Tat [that, demonstrative neuter nominative] tarpan [tree, nominative] na-dī-sthita [water-placed, locative] yena [which, relative instrumental] pushpa-ti [bloom, present 3rd singular] sada [always].

= "That tree water-placed always blooming bears its fruit in due time."

PSALM 8

Aksara Jawa Script:

ꦲꦩꦒꦒ, ꦥꦂꦠꦭꦤꦒ ꦲꦩꦤꦤ꧀ꦪ ꦪꦮ ꦒ ꦧꦱꦩꦩ! ꦠꦭꦥ ꦏꦠꦧꦺꦠꦸ ꦠꦫꦸ ꦧꦲ
ꦏꦂꦠ ꦩꦲ ꦢ ꦱꦮꦂꦒꦭꦱ
ꦧꦤꦢ ꦱꦸ ꦲ ꦲ ꦠꦸ, ꦏꦢꦱꦲ ꦪꦢ ꦱꦲꦂꦤꦤꦒ ꦲꦒꦒ ꦤꦤ

Transliteration:

Hamgga, pꦂꦠꦭꦤꦒ hamnant-y ywa ng basma! Talpa katabetu taru bah
krꦠ mah da swargglas.

Bandha suh hum tu, kd-chv yad charn-ng ogng nan.

English Translation:

O Divine, how excellent is Your name in all the earth! You have set Your glory above the heavens.

Out of the mouths of babes and infants You have ordained strength because of Your enemies, to silence the adversary and the avenger.

Asuravani Full Translation:

Verse 1:

Ō asura [Divine, vocative], katham [how] бага-tama [best, superlative] nama-asya [name of-yours, genitive] sarvatra [everywhere, adverb]! Astapana [set, perfect passive 2nd person] guna-sya [glory of-your, genitive] upari [above, preposition] dyaus [sky, locative].

= "O Divine, how most-good your-name everywhere! You-have-set your-glory above the-heavens."

Verse 2:

Brahman [infants, nominative plural] vachana-t [mouth, ablative] ashakt-i [strength, nominative] samsthapit-a [ordained, passive perfect], dushta-nam [enemies, genitive plural] nirodha-artham [for-silencing, dative].

= "From-mouths of-infants strength You-have-ordained for-silencing the-enemies."

PSALM 23

Aksara Jawa Script:

ကျေးဇူးတင်စွာ သဘောတူညီကြသည်ကို ဖော်ပြရန်၊
 နောက်ဆုံးတွင် နောက်ဆုံးအဆင့်သို့ ရောက်ရှိရန် အားပေးပါ။

Transliteration:

Kuna-chak sama gurata mo nyɾ, nnī kng. Kir ngah pdīt-chnya ty, hier bwa darwe.

Ngar-char dara kala t, ny-y papa lannan khah. Yn shngs-nṇ nngga, sh-oh daru gikh kī.

English Translation:

The Divine is my shepherd; I shall not want. He makes me lie down in green pastures; He leads me beside still waters.

He restores my soul. He guides me in paths of righteousness for His name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for You are with me.

Asuravani Full Translation:

Verse 1:

**Asura [Divine, nominative] gopa-sya [shepherd, nominative]
mama [my, genitive], na [not] ichā-mi [desire, present 1st sing.]
kichit [anything, accusative neuter]. Astaya [He causes, perfect
3rd sing.] vasita-me [dwell-me, dative] pushpa-vana-stha**

[flower-forest-located, locative]. Naya-ti [He-leads, present 3rd sing.] mama [me, accusative] jala-sthāne [water-place, locative].

= "The Divine my-shepherd, not I-desire anything. He-causes me-to-dwell in-flower-forests. He-leads me beside-waters."

Verse 2:

Samsthapit-a [He-restores, perfect passive 3rd sing.] atma-sya [soul-of, genitive] mama [my, genitive]. Naya-ti [He-guides, present 3rd sing.] ma [me, accusative] sadha-patha-stha [righteousness-path-in, locative], nama-sya [name-of, genitive] krite [for-sake, ablative]. Api [even] yadi [if] gama-mi [I-walk, present 1st sing.] mṛtyu-chhaya-sthāne [death-shadow-place, locative], bhaya [fear, nominative] na [not] dara-mi [hold-I, present 1st sing.]; tava [your, genitive] sama [with, preposition] sthita-smi [situated-I-am, present 1st sing. copula].

= "My-soul He-restores. In-righteousness-paths He-guides me for-
sake-of-His-name. Even-though I-walk in-valley-of-shadow-of-
death, fear not I-hold; with-you present-I-am."

PSALM 42

Aksara Jawa Script:

အရှေ့ ဘာသာရေး ဇာတိ လာကုသ နှော့က ကုလားနွှာ သာသာယာနွှာသာ အံ့လဟ
 ဘာက ဖာ နှော့ကွယ် နံ နံ ငါနွှာ ကုလားနွှာ ကုလားနွှာ
 လာသာ အာသာနံ နာ နာလဟကွာ နာသာနာ အရှေ့ နံ အာသာ နာ လဟကွာ
 ဖာသာ နာသာလဟ နာ

Transliteration:

Sadar gar-ng baltar hacche kngnya hei satawaigan oyarga mo kttal.
Nan t ejū, hea tei.

Pasa sattanng t. Bayyga jarwat sadwandt sang sho-wn ng, yyther
nyaty t.

English Translation:

As the deer pants for streams of water, so my soul pants for You, O
Divine. My soul thirsts for God, for the living Divine. When shall I
come and appear before God?

My tears have been my food day and night, while they continually
say to me, "Where is your God?" These things I remember, and pour
out my soul within me.

Asuravani Full Translation:

Verse 1:

**Mr̥ga [deer, nominative] yatha [as, conjunction] jala-ar̥tham
[water-for, accusative] adhikān̥tha-ti [pants, present 3rd sing.],
tatha [thus, adverb] atma-sya [soul-of, genitive] mama [my,
genitive] adhikān̥tha-ti [pants, present 3rd sing.] tvam [you,
accusative] asura [Divine, vocative]. Atma-sya [soul-of, genitive]
pipasa-ti [thirsts, present 3rd sing.] tvam [you, accusative],
jīvan-asura [living-Divine, accusative]. Kada [when, temporal
interrogative] āgama-mi [come-I, future 1st sing.] upasthita-
sthāne [before-presence, locative] asura-sya [Divine-of,
genitive]?**

= "As the-deer pants for-water, so my-soul pants for-you O-Divine.
My-soul thirsts for-you Living-Divine. When shall-I-come before-
the-Divine?"

Verse 2:

Ashru [tears, nominative plural] anna-sthāne [food-place, locative] mama [my, genitive] bhūtam [been, perfect passive], diva-rātra [day-night, locative dual]. Tathā [thus, adverb] sada [always, temporal adverb] vachana-nti [say, present 3rd plural]: "Kva [where, interrogative adverb] asura-tvā [Divine-your, nominative possessive]?" Idam [this, demonstrative neuter accusative] smarana-mi [remember-I, present 1st sing.], atma-sya [soul-of, genitive] mama [my, genitive] pravaaha-mi [pour-forth-I, present 1st sing.] antah-sthāne [within-place, locative].

= "My-tears been my-food day and-night. Thus always they-say:
'Where is-your-Divine?' These-things I-remember and pour-out my-
soul within-me."

PSALM 100 (Jubilate Deo)

Aksara Jawa Script:

၎င်းတို့သည် နေရာမရသေးသေးသော အခြေအနေအထားများတွင် ရှိနေသော်လည်း နေရာရသည့်အခါ အကဲဖြတ်ချက်များကို အသုံးပြုနိုင်ရန် အားလုံးက အတည်ပြုခဲ့ကြသည်။

[illegible]

Transliteration:

Kng krīt, lannyg a-khyaj t, ge sangngm o-khyay. O-bvch dhar sandā bang tah.

Nyyan nandā ana ke ny-d o-kh ra pakeā ī.

Dddha o o-khye na sek dh, o chahyan yyat khrrat.

English Translation:

Make a joyful noise unto the Divine, all the earth. Serve the Divine with gladness; come before His presence with singing.

Know that the Divine Himself is God; it is He that made us, and not we ourselves; we are His people and the sheep of His pasture.

Enter His gates with thanksgiving, and His courts with praise; be thankful unto Him and bless His name.

Asuravani Full Translation:

Verse 1:

Kara-tu [make-imperative 3rd sing.] anandam-gana [joyful-song, accusative] sarva-prithvi [all-earth, nominative]. Seva-tu [serve-imperative 3rd sing.] asura-m [Divine, accusative] harsha-ena [gladness, instrumental]. Āgama-tu [come-imperative 3rd sing.] upasthiti-sthāne [before-presence, locative] gīta-carcha-saha [with-song-together, instrumental].

= "Let-there-be joyful-song all-the-earth. Serve the-Divine with-gladness. Come before-His-presence with-singing."

Verse 2:

= "Know that the-Divine is-indeed Lord. He-Himself made us, not we-ourselves. We His-people are, and sheep of-His-pasture."

Pravesha-tu [enter-imperative 3rd sing.] dvara-sthāne [gates-at, locative] kṛtajñatā-ena [thanksgiving, instrumental], upahāra-sthāne [courts-at, locative] stuti-saha [with-praise, instrumental]. Kṛtajña-bhava-tu [grateful-become-imperative 3rd sing.] asura-prati [Divine-toward, preposition], varṇana-tu [bless-imperative 3rd sing.] nama-asya [name-of, accusative].

= "Enter His-gates with-thanksgiving, His-courts with-praise. Be-grateful to-the-Divine, bless His-name."

Aksara Jawa Script:

ഭരണസംസ്ഥാനം ഭരണത്തിന് നിയമപരമായ അധികാരം ഉണ്ടാകാത്തതുകൊണ്ട് അതിനെ ഭരണസംസ്ഥാനമായി കണക്കാക്കുന്നതിന് അർഹതയില്ല.

၇၄၁ နှစ် သာဓက နာမိန္ဒြ ဟော၍ လာလာ သာဓက သံဃာ နှစ် ဝါး
 နှစ်သ ဟော သာဓက သာဓက ဟော၍ နှစ်သ နှစ်သ ဟော၍

Transliteration:

Balā t̥jha sāt kh ll-tan la. T̥jya dh rāsa ana balp ach th-mat t.

Ī khe chak yn-th t, haw chng sangnt na ppth.

Nch o-chā sal sach t, khn khatt-har rut.

English Translation:

Blessed are those whose way is blameless, who walk in the law of the Divine. Blessed are those who keep His testimonies, who seek Him with their whole heart.

They also do no unrighteousness; they walk in His ways. You have commanded us to keep Your precepts diligently.

Oh, that my ways were steadfast to observe Your statutes! Then I shall not be ashamed, when I have regard unto all Your commandments.

Asuravani Full Translation:

Verse 1:

Bhaagya-vanta-h [blessed, nominative plural masculine] **teshām** [those, genitive plural] **yeshām** [whose, genitive plural relative] **mārga** [path, nominative] **nir-dosha** [blameless, nominative] **eva** [indeed, particle]. **Gachhanti** [they-walk, present 3rd plural] **vidhi-sya** [law-of, genitive] **asura-sya** [Divine-of, genitive]. **Bhaagya-vanta-h** [blessed, nominative plural] **teshām** [those, genitive plural] **yeshām** [who, nominative plural relative] **rakshayanti** [keep, present 3rd plural] **sākshya** [testimonies, accusative] **asura-sya** [Divine-of, genitive], **yeshām** [who,

**nominative plural relative] eshana [seek, present 3rd plural]
hṛdaya-pūrvakam [whole-heart-with, instrumental].**

= "Blessed are those whose path is blameless, who walk in the law of the Divine. Blessed are those who keep His testimonies, who seek Him with their whole heart."

Verse 2:

Na [not] api [also] kara-nti [do, present 3rd plural] aparadha [unrighteousness, accusative]; gachhanti [walk, present 3rd plural] mārga-sya [path-of, genitive] asura-sya [Divine-of, genitive]. Ājña-yat [commanded, perfect 2nd person] aham [I, nominative] tvam [you, accusative] rakshayitum [to-keep, infinitive] vidhi-sya [law-of, genitive] prayatna-ena [diligently, instrumental].

= "They also do no unrighteousness; they walk in His ways. You commanded me to keep Your precepts diligently."

Verse 3:

Ō [O, vocative particle] yadi [if, conditional] sthita-vanta-h [steadfast, nominative plural] bhaveyuh [were, conditional 3rd plural] mārga-nay [paths, nominative plural]! Tat-tathā [then-thus, adverb] na [not] viparyaya-mi [ashamed, future 1st sing.], yada [when, temporal] anusmarana-mi [I-regard, present 1st sing.] sarva [all, accusative] ādhāra [commandments, accusative plural].

= "O that my-paths were-steadfast! Then I-shall-not be-ashamed when I-regard all-Your-commandments."

PSALM 139

Aksara Jawa Script:

ᮊᮧᮒ᮪ ᮊᮥᮕ᮪ᮒ᮪ᮒ᮪ ᮒᮥᮕ᮪ ᮊᮥᮕ᮪ᮒ᮪ᮒ᮪ᮒ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪
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ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪ ᮊᮥᮕ᮪

Transliteration:

Kal nyaththng nṛ khyulān, tng lāsa sda thyāsa yāsa. Ī tgaru yped sā
dddh nng. Hng rū gāsa saak batng.

Panyō ō jammt nyach nreh yā, ragā dddāsa jerad ō. Tthū ngāsa ngasī
khek eh.

English Translation:

O Divine, You have searched me and known me. You know when I
sit down and when I rise up; You understand my thought from afar.
You search out my path and my lying down, and are acquainted with
all my ways.

Even before a word is on my tongue, behold, O Divine, You know it
altogether. You hem me in, behind and before, and lay Your hand
upon me. Such knowledge is too wonderful for me; it is high; I
cannot attain to it.

Asuravani Full Translation:

Verse 1:

Ō asura [O Divine, vocative], aveshan-yat [searched, perfect 2nd
person] tvam [you, nominative] ātmana-m [self, accusative]

avabodhya [known, perfect participle]. Jānāti [You-know, present 2nd person] yada [when, temporal] upavisha-mi [I-sit, present 1st sing.] yada [when, temporal] utthā-yam [I-rise, present 1st sing.]. Chitta-sya [thoughts-of, genitive] mama [my, genitive] bodha-m [understanding, accusative] tvam [you, nominative] jānāsi [know, present 2nd person] dūra-sthaḥ [from-afar, adverbial].

= "O Divine, You have searched me and known me. You know when I sit and when I rise; You understand my thoughts from afar."

Verse 2:

Aveshan-yat [searched, perfect 2nd person] tvam [you, nominative] mārga-m [path, accusative] mama [my, genitive], śayana-sthāna-m [resting-place, accusative] ca [and]. Sarva [all, accusative] mārga-sya [ways-of, genitive] asamājña-h [acquainted, nominative 2nd person] tvam [you, nominative].

= "You search out my path and my lying down, and are acquainted with all my ways."

Verse 3:

Apratha-vāk-kshana [before-word-moment, temporal adverb] eva [indeed, particle], paśya [behold, imperative 2nd person] asura [Divine, vocative], tvam [you, nominative] jānāsi [know, present 2nd person] sarvam [all, accusative neuter]! Āvṛtta-h [hemmed-in, nominative] smi [I-am, present 1st sing.] tvayā [by-you, instrumental] paśchāt-purataḥ [behind-and-before, adverbial]. Sthāpit-ā [placed, perfect passive feminine] hasta-tvaya [hand-your, nominative] upariṣ [upon, adverbial].

= "Before a word is uttered, behold O Divine You know all! I am hemmed in behind and before by You. Your hand is placed upon me."

Verse 4:

Ati-adbhuta [too-wonderful, nominative] vidya [knowledge, nominative] mama [to-me, dative], ati-unnata [very-high, nominative]; na [not] śakta-smi [I-can, present 1st sing.] avabodhitum [to-attain, infinitive].

= "Such knowledge is too wonderful for me; it is very high; I cannot attain to it."

PSALM 150 (Final Praise)

Aksara Jawa Script:

ꦱꦤꦤꦁ꧀ ꦠꦩꦲꦺꦱꦁ꧀ ꦠꦺꦏꦲꦤꦁ꧀ ꦠꦗꦏꦫꦤ꧀ꦠꦤꦁ꧀ ꦩꦫꦗꦤ꧀
ꦱꦺꦴꦤꦫꦺꦠ꧀ ꦱꦏꦢꦲꦱꦲꦩꦠ꧀ ꦱꦢꦫꦺꦱꦁ꧀ ꦱꦺꦴꦩꦺꦴꦠ꧀ ꦱꦤꦁꦤꦠ꧀ ꦠꦤ꧀
ꦠꦺꦏꦲꦱꦠꦤ꧀ ꦱꦲꦁꦁ꧀ ꦢꦢꦲꦶꦪꦤ꧀ ꦪꦩꦺꦴꦲꦫꦲꦤ꧀ ꦏꦢꦫꦺꦱꦠꦤ꧀ ꦱꦱꦲꦁꦁ꧀ ꦗꦸꦤꦁꦭꦶꦤ꧀

ꦱꦤꦤꦁ ꦠꦩꦲꦺꦱꦁ ꦠꦺꦏꦲꦤꦁ ꦠꦗꦏꦫꦤ ꦠꦤꦁ ꦩꦫꦗꦤ꧀

Transliteration:

Sahn-ng t, bahe sng t, òkh-ng t, aja krān, ngkl, mrj.

Shon rāt, skdh shyam, sdrā, sjng t. Shmo t, sangnt t.

Òkh swatnṇ chhg ddhy̐ yá oyarha. Kd rāśwā t, sshng jū nglī.

English Translation:

Praise the Divine in His sanctuary; praise Him in His mighty firmament. Praise Him for His mighty deeds; praise Him according to His excellent greatness. Praise Him with trumpet sound; praise Him with lute and harp.

Praise Him with tambourine and dance; praise Him with strings and pipe. Praise Him with loud cymbals; praise Him with clashing cymbals. Let everything that has breath praise the Divine. Praise the Divine!

Asuravani Full Translation:

Verse 1:

Stuta-tu [praise-imperative 3rd sing.] asura-m [Divine, accusative] tad-dhām-sthāne [His-sanctuary-place, locative]. Stuta-tu [praise-imperative 3rd sing.] shakti-sthāne [mighty-place, locative] dyaus [firmament, locative]. Stuta-tu [praise-imperative 3rd sing.] karman-sya [deeds-of, genitive] shakti-sya [mighty-of, genitive]. Stuta-tu [praise-imperative 3rd sing.] mahima-sya [greatness-of, genitive] asya [His, genitive].

= "Praise the Divine in His sanctuary. Praise Him in the firmament of His might. Praise Him for His mighty deeds. Praise Him according to His excellent greatness."

Verse 2:

Stuta-tu [praise-imperative 3rd sing.] śringa-rava-na [trumpet-sound, instrumental]. Stuta-tu [praise-imperative 3rd sing.] vīna-saṃgīta [lute-harp-music, instrumental]. Stuta-tu [praise-imperative 3rd sing.] mridanga-nṛitya [drum-dance,

instrumental]. Stuta-tu [praise-imperative 3rd sing.] tantrishu [strings-with, instrumental] chhanda [pipe, instrumental].

= "Praise Him with trumpet sound. Praise Him with lute and harp. Praise Him with tambourine and dance. Praise Him with strings and pipe."

Verse 3:

Stuta-tu [praise-imperative 3rd sing.] atijhor-khaṭ [loud-cymbals, instrumental]. Stuta-tu [praise-imperative 3rd sing.] jhor-khaṭa-sya [cymbals-of, genitive] śabda-na [sound-with, instrumental]. Sarva [all, nominative] prana-vant [breathing, nominative] stuyāt [let-praise, optative 3rd plural] asura-m [Divine, accusative]. Stuta-tu [praise-imperative 3rd sing.] asura-m [Divine, accusative]!

= "Praise Him with loud cymbals. Praise Him with clashing cymbals. Let all breathing creatures praise the Divine. Praise the Divine!"

CONCLUSION

This comprehensive translation of the Book of Psalms into Asuravani demonstrates the language's capacity for sublime liturgical expression. The sacred register's full case inflection and VSO word order create a uniquely musical and profound rendering of these ancient prayers.

The Psalms, as translated into Asuravani, maintain their essential character while expressing themselves through a lens of Avestan

mysticism, Sanskrit philosophical depth, and Persian pragmatism. Each psalm becomes not merely a translation but a re-creation in a new linguistic voice—one that honors the Divine through systematic philosophical precision and poetic beauty.

The Lord's Prayer in Asuravani:

Aksara Jawa Script:

[illegible]

അഥവാ അഥവാ ത്വം നമോസ്തേ

നേതാ ആ മാറ്റം ആ നേതാ ഭൂപ്രദേശ പാലാക്ക

ဇနာသာ လာလာလာ ဟေရော ညေညှိလဟ အေခါ လံဒေတာ၊ အေသာ ဂီၤပျဲ သွဉ်းသေ ဒော်
အေည

മാലിദ്വീപിലെ പട്ടണങ്ങളിലെ ഓരോ വീടും കൂടിയാണ് ഈ കലണ്ടർ. ഓരോ വീടും കൂടിയാണ് ഈ കലണ്ടർ.

[illegible]

ආරක්ෂක හා ප්‍රතිපත්තිමය කාර්ය සහ අනුබල
 ලබාදීම

[illegible]

ဒေါ်အောင်ဆန်းစုကြည် ဟု(ဗြဟ္မာ)ဗျူဟာ အစဉ်း ဖြစ်

Transliteration:

Balah bag anak heher swarg satapti-dh naman wastsitsi ojkakpandan.

Naman sama tu khwarabb katabhtl.

Kala tu sahnglli dar kal khathren oshabhalban.

Idhia hawaha naman khathya sahti dhighat, sach yamum swargahs tarbu.

Saman racaj anak ngas ngam padhiji diha dinta, pardayea.

Dharby anaks thtp yarban dharwaty hahata rak, sah rak darawaty.

Na cakala anaks on tarasant, banha ikhakhu narak cakala ti.

Adhi sah ngaman shkashat, sthara, khayasth-swanam rarak-thakt sawathak.

Akasarnath hum-thpery-shalayaha shdewngir, sah, sah.

English Translation (Traditional Lord's Prayer adapted for Asuravani poetic style):

"Blessed be the Divine One, Our Father in the Celestial Realm,
sanctified be Your Name.

Your Kingdom come to all realms.

Let Your Will be done here on earth, as it is in the heavens above.

Grant us this day our daily sustenance and nourishment.

Forgive us our transgressions, as we forgive those who trespass
against us.

For Yours is the Kingdom, the Power, and the Glory eternal. Forever and ever.

Notes on the Translation:

- "Father" becomes a more universal "Divine One" (Balah bag)
- "Realm/Kingdom" uses "Swarg" (from Sanskrit/Avestan tradition)
- Possessive constructions use the "da" particle appropriately
- Verb conjugations follow the established patterns
- The language flows with an ancient, liturgical quality befitting a mystical tongue

Numbers 6:24-26 (Aaronic Blessing) in Asuravani

Aksara Jawa Script:

ආගමනේ ස්වභාවය සහ අරමුණ, ආගමනේ ස්වභාවය සහ අරමුණ

[illegible]

Transliteration:

Kuna kirshat anaks lak sama hanan, kuna kirshat ti lak sah ngir.

Kuna nyiman ti anaks, kuna sah yamun ti anaks kar tu.

Kuna hur ti sama tu, kuna lasa ti anaks nyay.

Word-by-Word Transliteration with Linguistic Breakdown:

Verse 1 (24):

- **Kuna** = (May) [verb "to be" - kona, optative mood using future marker ha- contracted with subjunctive forms]
- **kirshat** = bless [from Arabic root karamat, "to honor/bless"]
- **anaks** = you [2nd person singular object with nominalized suffix -ks]
- **lak** = forever [from Sanskrit "loka" + Persian "ak" for temporal extension]
- **sama** = the Divine [from Sama "to hear," used as divine epithet]
- **hanan** = infinitely [adverbial form, "without end"]

Full meaning: "May the Divine bless you forever without ending."

Verse 2 (25a):

- **Kuna** = May [optative particle]
- **nyiman** = illuminate/shine [from Sanskrit "naya" meaning "to lead/light"]
- **ti** = 3rd person singular present marker
- **anaks** = you [object]
- **kuna** = may [repeated for emphasis in poetic parallelism]

- **sah** = he/she (divine reference)
- **yamun** = grant grace [from Avestan "yavaun" - to give/grant]
- **ti** = present singular marker
- **anaks** = you [object]
- **kar** = countenance/face [from Persian "kara" - visage]
- **tu** = toward/upon [preposition ava contracted]

Full meaning: "May He illuminate you, may He grant His grace upon your countenance."

Verse 2 (25b) - Verse 3 (26):

- **Kuna** = May [optative]
- **hur** = friend/beloved [from Persian "hura" - friend, here meaning "compassionate one"]
- **ti** = 3rd person present
- **sama** = the Divine
- **tu** = toward [preposition]
- **kuna** = may [parallel structure]
- **lasa** = raise/lift [from Sanskrit "lasa" - to shine/elevate]
- **ti** = present marker
- **anaks** = you [object]
- **nyay** = peace/wholeness [from Sanskrit "shanti" root, adapted to Asuravani phonology]

Full meaning: "May the Beloved grant favor toward you, may He lift you toward peace."

Full English Translation:

"May the Divine bless you and keep you forever without end."

May He illuminate your face and grant His gracious countenance upon you.

May the Beloved turn His favor toward you and lift you toward peace and wholeness."

Linguistic Details:

Phonological Adaptation to Aksara Jawa:

Your original language's phonemes have been adapted as follows for Asuravani's written form in Aksara Jawa:

- /ɛ/ (Arabic ayn) → /h/ (ꦲꦲ in Aksara Jawa)
- /x/ (German ich sound) → /kh/ (ꦲꦲꦲꦲ + ꦲꦲ combination)
- /ʃ/ (sh) → /sa/ with śa marker or /s/ + ya glide
- /ʈ/ (ts) → /s/ with anusvāra nasalization marker
- /j/ (English y) → /y/ (ꦲꦲ ya in Aksara Jawa)

Grammatical Features Demonstrated:

1. Optative Mood: The repeated use of "Kuna" (from Kona - to be) marks optative/subjunctive mood, expressing wishes or blessings. This is formed by using the future marker "ha-" combined with the subjunctive base form.

2. VSO Word Order: Every clause follows Verb-Subject-Object structure:

- "Kuna kirshat anaks" = "May bless Divine you" (lit.)
- "Kuna nyiman ti anaks" = "May illuminate he you"

3. Possessive Constructions: While not prominent in this blessing, the "da" particle would indicate possession (e.g., "kar tu" = "face

toward" uses preposition tu instead of possessive da because it's directional).

4. Nominal Suffixes:

- **-ks:** Nominalization/object marking on "anaks" (you as object)
- **-an:** Temporal/habitual extension on "hanan" (forever)
- **-un:** Optative/subjunctive on "yamun" (grant/let grant)

5. Aspectual Markers:

- **ti:** Present tense 3rd person singular
- The combination "kuna + verb-ti" creates a blessed/sanctified imperative quality

6. Verb Conjugation Pattern: All verbs follow the established conjugation system:

- Base stem + personal suffix (mi/hi/ti/nam/tum/nti)
- Future formed with ha- prefix
- Subjunctive uses the -un/-an suffix variations

7. Poetic Parallelism: The blessing employs anaphora (repetition of "Kuna" at clause beginning) and parallel structure with three paired requests, echoing Hebrew poetic tradition while maintaining Asuravani's VSO syntax.

8. Sacred Register:

- Use of divine epithets: "sama" (the Divine/The Hearing One), "hur" (the Beloved/Compassionate)
- Elevated vocabulary from Sanskrit/Avestan roots reflecting spiritual significance
- Repetition for emphasis and liturgical rhythm

Comparative Analysis with Source Text:

The original Hebrew uses the imperative form "May [God] bless you," which Asuravani renders through its optative-subjunctive system. The threefold blessing structure (bless/keep, illuminate/grant grace, show favor/grant peace) is preserved through VSO parallel clauses, creating rhythmic parallelism suitable for a liturgical language.

Syllable Structure in Asuravani:

Asuravani follows primarily (C)V(C) patterns inherited from its Sanskrit and Avestan inspiration:

- **CV:** ti, ka, ha, tu, sa
- **CVC:** kun, sar, dhar, nyay
- **CCVC:** kna (from kuna), kra (from kara)
- **CVCC:** lak, hum, nyay

This creates a flowing, melodic quality suitable for chanting or liturgical recitation.

Comparative Blessing Formula Across Languages:

English	Asuravani	Hebrew (Transliterated)
Bless	kirshat	Yevarekh
You	anaks	et-kha
Keep	tsirat (to hold/protect)	yish-mer
Illuminate	nyiman	ya-er
Grace	yamun	khesed
Peace	nyay	shalom